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(CHAPTER I.)

AGE: 34 YEARS.

The first words that appear on our annual statement are, in substance, the above.

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THE

AMERICAN MISSIONARY.

VOL. XXXVIII. APRIL, 1884. No. 4.

American Missionary Association.

SAVING SOULS.

The supreme object of a missionary society is to save souls. The mere mention of a missionary suggests the thought. Whoever enters missionary service from any church or locality emphasizes and magnifies the work of saving souls in that community, and takes rank at once as a prayerful, pious and consecrated Christian believer. The churches most constant and liberal in their gifts for missions, the most observant of monthly concerts and mission circles, are keenly alive to the work of saving souls, and it is to be expected that such churches will be blest with precious revivals.

The heart that loves God and His kingdom gives till the sacrifice is felt, and the gift is accompanied with prayers for God's blessing upon it in the salvation of souls. A continuous current of prayers and alms is going up before God from the vast body of believers, that all mankind may have the offer of, and participate in, the blessings of salvation.

It is noteworthy, also, that this current is continually increasing in volume, and we think we are warranted by God's word and His providences to believe it will continue to increase steadily till the knowledge of the Lord fills the whole earth.

There is no work so rich in blessings to those who give and those who receive as that of saving souls. It brings one into fellowship with Christ and provides an inheritance for the world to come. When God makes up his jewels, the souls we have brought to him will be as stars in the crown of our rejoicing throughout eternity. What better can one do for the Master, for the world, for himself, than to promote this work? And apart from personal effort what agencies are more serviceable than great missionary organizations? Should they not receive the utmost we can give of labor, prayer and benefaction?

PERSONS wishing their donations to a particular institution applied for specific work, such as aid to a student or help in furnishing rooms, etc., will please mention the same when forwarding their gifts, as otherwise we credit the amount to the general work of the institution.

Rev. Islay Walden, missionary of this Association, died February 2. He was educated at the Howard University and the American Reformed Seminary, and entered our service in his native county in North Carolina. The locality was destitute. He rallied the people, developed a village with school-house and church, secured a post-office and became postmaster. Here he labored four years, blessed with revivals, and was honored by the people, black and white. His wife, an educated and judicious missionary teacher, was of great assistance to him in all his work. He died of acute bronchitis.

REVIVAL WORK.

It gives us great pleasure to report that quite a number of our institutions have been blessed with precious revivals during the winter. Rev. Mr. Fields, the colored evangelist, with his wife, has rendered efficient service at some points. We shall give an account of this revival work, as it has been carried on at the different institutions, in the next number of the MISSIONARY.

SIGNIFICANT FACTS.

PROF. R. C. HITCHCOCK.

In the city of New Orleans not many churches have been built, but in fact there was no need. The multiplication of little churches was not an indication of great religious activity, but rather of a lack of unity of feeling. The present disposition seems to be to give better support to those already existing, to keep buildings in better repair, to concentrate rather than disperse force. The St. James A. M. E. people have lately expended $1,200 in repair and rearrangement, and there has been quite a general "fixing up" in most of the colored churches. In the parishes about, many new churches have been built and, as in the city, revivals have been numerous and marked by less of excitement and nonsense and more of earnest feeling. This change may be largely attributed to the presence in so many communities of those who have learned more intelligent and better ways in the universities.

A few missionary societies have been organized, the work being as yet confined to home needs, but the thoughts of many are turning toward Africa and I think the burden is growing on their minds that to them ought to belong the mission of the enlightenment of the home land.

All the schools are full. At Straight we have been obliged to turn

away many who would come to us, and it is hard work to say "no" when the mothers plead, "Oh, for God's sake do take just *one* more." There is evident an eagerness for education which is full of encouragement.

In all branches of mechanical industry white and colored men work side by side, doing equal work and getting equal wages. Among carpenters, masons, etc., are many colored foremen and contractors, and in all lines of business the colored man is steadily earning and taking a better place. As yet the number who are in trade is small, but steadily increasing, and some are acquiring wealth by business tact and energy. Geo. D. Geddes has lately erected a fine public hall at a cost of $30,000. He owns a large undertaking business, keeps 32 horses, and is probably worth $60,000. Two newspapers, the *Louisiana Standard* and the *American Citizen*, have been established within a year, both owned and conducted entirely by colored men, and both, I believe, are now self-supporting. Rev. A. E. P. Albert, a graduate of the theological department of Straight, is associate editor of the *Southwestern Advocate*, published by the Methodist Book Concern. Mr. Albert is also a presiding elder in the M. E. Church. Both in New Orleans and other towns there are many colored men successfully practicing law, all, I believe, except Gen. R. B. Elliott, graduates of Straight.

There are two colored physicians in the city. Dr. Rodinez has a very fine practice. Dr. J. F. Newman, for ten years visiting surgeon to the great Charity Hospital, and eight years member of New Orleans Board of Health, is at present Sanitary Physician at Large of the city. Both these are received in medical society on the same basis as other regular physicians, and I believe the same is true of colored men in other professions.

Many important offices are held by colored men; Hon. A. J. Dumont has been naval officer of the port for three years; Col. Jas. Lewis, former naval officer, has lately been confirmed by the Senate for four years as United States Surveyor General for the District of Louisiana; Hon. P. B. S. Pinchbeck is Surveyor of Customs; nearly all inspectors of customs, deputy internal revenue collectors, many employés in Post-office and United States Mint are colored men, some holding important clerkships, and all working harmoniously side by side with white men. A very few are police officers. In the cotton presses many colored men hold important places, have the same rights and privileges as white men, and in processions of workingmen's associations companies of colored and white men march the streets alternately and unmolested. Some of the best bands of music are colored. In street cars no distinction is made; on steamboats there is yet a "Texas" cabin, but on many of the boats well-known colored men are accorded the same privileges as white. At the late convention of sugar planters, held in this city, white and colored men took part in discussions, and no distinction was made.

In St. Charles parish every justice and constable except one is colored. The parish treasurer, elected by a *democratic* police jury and under heavy bonds, is a colored man ; he discharges his duty with fidelity and ability. In St. John Baptiste, John Weber, colored, has been for three successive years elected sheriff by unanimous vote of white and colored of both political parties. In Plaquemines and other parishes, sheriff, recorder, and all important officers are colored men, and these are among the most orderly parishes in the State.

They are accumulating property. There is no neater or better conducted plantation on the river than the " Soulowque" of Hon. T. T. Allain, and many growing villages are entirely owned by the colored people. In the State Senate there are sixteen colored members, thirty representatives in the House. Assuredly in Louisiana the negro is no longer " asleep on a cotton bale," and if he is not yet all he might be he is not an inactive Micawber, " waiting for something to turn up."

THE DANGER LINE.

BY REV. HORACE BUMSTEAD, D.D.—ATLANTA UNIVERSITY.

There is always a danger line imperilling the success of every good enterprise. Efforts can be made in certain directions and up to certain points in safety; then we are confronted with the warning : " Thus far and no farther." In missionary work the danger line most to be dreaded is that which lies along the territory of certain principles which cannot be infringed upon with impunity. This is especially the case in the work of the American Missionary Association, and it is the purpose of this article to indicate where the danger line lies in two different directions : first, with the workers in the field ; second, with the churches whose servants these workers are.

There is a danger line in the field. It is connected intimately with the peculiarities of the people among whom the Association finds its work. These people are pre-eminently the poor and ignorant classes. Many degrading influences springing from their past history are at work among them, greatly to the hindrance of the missionaries. To resist these influences requires much firmness, and, when it involves temporary failure of the work, much faith. Sometimes these evil tendencies may seem to be comparatively harmless or to be so inseparably connected with some form of good that opposition to them would be unwise. Just here the danger becomes especially insidious. Take for illustration the conduct of religious services. Boisterous preaching and praying, accompanied by groans and shouts, patting of the hands and stamping of the feet, are common in some of the regions where the Association labors. So are revival meetings lasting into the small hours of the night, anxious inquirers throwing themselves into contorted postures like

demoniacs, or rushing out into the street with wild yells, or lying for hours in a trance upon the floor waiting to be "brought through," and finally carried home on a dray. Such things do not constitute merely a harmless indulgence of a more emotional race instinct ; they are relics of heathenism, as utterly demoralizing to soul and body in the Christian worship of America as in the idolatrous worship of any foreign land. Now it is one great object of our missionary work to supplant these heathenish extravagances with an orderly and reverent worship. But the process is necessarily a slow one. May it not be best, then, to yield somewhat to the popular demand, and, for the sake of a wider and more rapid success, admit for a time a little of the spice of heathenism into the purer Christian worship which we bring to these people ? This question is almost as old as Christianity itself. It was constantly suggesting itself in the early conflicts of the Church with heathenism ; and, if it had been rightly answered then, the corrupt Church of the Middle Ages would not have been known, and Luther's Reformation would not have been needed. The warning which history gives to our missionaries in the field plainly is : Do not cross the danger line by any compromise with evils that you are seeking to remove.

There is also a danger line among the churches which support these missionaries of the A. M. A. It is closely allied with the one already described. Upon its avoidance by the churches depends largely the avoidance of the other by the missionaries. I refer to the scope of the work which the churches shall be ready to support the Association in carrying on. Choice must be made between practically confining its operations to the classes mostly reached at present, or leaving it untrammeled in its efforts to reach all classes in its territory who need missionary aid. In the former case, the missionaries will find their conflict with evil a harder and longer one, and will be under stronger temptation to lower their religious standard and make compromises with evil. In the latter case, they will be encouraged by the gradual accession of other elements to their churches and schools which will make the maintenance of a high standard more easy. In the former case, the prejudices now separating the different classes of people in the South will be crystallized into more permanent barriers with an apparent sanction of religion thrown around them. In the latter case, we shall be more likely to secure churches free from this reproach. In the former case, a more immediate present success will inevitably require much of the work to be done over again. In the latter case, a slower and safer progress will lay foundations that will need no repair. It is the attitude of the home churches on this question that must largely determine the course of the Association.

It is a popular impression that the Association was specially organized to labor among people with dark skins. This is a mistake. It was organized to do Christian work among the needy; and the special inspiration

of its organization was a desire to do this work without complicity with slavery or with prejudices begotten of slavery. Organized in this way it was natural that it should, in course of time, find itself doing much for those classes of people against whom slavery had fostered feelings of prejudice. Thus, too, it became easy for the public to regard it as organized especially to reach these classes, and sometimes to deny the propriety of its attempting to reach any others. In the social chaos immediately following the emancipation of the slaves it was a comparatively harmless thing for the Association to make distinct appeals for "the colored people," and even, coupling these with the Indians and Chinese, to speak of its work as "among the despised races of America." But these designations cannot be continued indefinitely without great hazard. When they are interpreted as limitations of the Association's work they cease to be useful. As the uplifting process of our work goes on such epithets become a hindrance and a snare. To secure the most wholesome influence over the subjects of missionary work they should be led as rapidly as possible to forget their peculiarities of race and condition and to remember only their manhood. This can be accomplished most readily by so ordering missionary work as to secure the freest association of different classes with each other, and by limiting as far as possible the indulgence of clannish instincts that have their roots in degradation or in caste. In all its history the Association has never labored for dark-skinned people exclusively, nor would anything be more foreign to the spirit of its founders than that it should begin to do so now.

The question is a most important one. Will the churches avoid their danger line, and so help the missionaries to avoid theirs ?

HOW IT STRIKES THE SECULAR PRESS.

FROM THE NEW YORK TRIBUNE.

During the last few weeks Harrison, the "boy preacher," has been working up a tremendous revival in St. Louis, in which all have been invited to come forward and be saved. It appears, however, that this invitation was not intended to be taken literally, for the colored people who attend the meetings are told that on no account must they come forward, but take seats in the gallery or by the door. The excuse offered for this course is that the white people who come to be converted would be offended if negroes were allowed to come forward. The colored people of St. Louis need not feel anxious at their exclusion from the front seats in Brother Harrison's revival. They can obtain salvation in the gallery or at the door quite as quickly as those who would exclude them from the privileges of a common Christian brotherhood.

BENEFACTIONS.

By the will of the late Dr. Calvin Ellis the estate is left in trust for the benefit of his sister, and upon her decease $50,000 goes to Harvard College.

In accordance with the will of the late Lewis Morgan $100,000 will go to Rochester University, to be used for the education of women.

Illinois College received a Christmas gift of $1,000 from W. C. Carter, of Jacksonville, toward an endowment for that institution.

Columbia College has been presented by Mr. Lewis M. Rutherford, one of the trustees, with a set of astronomical instruments, valued at $12,000, and a further sum to cover cost of moving and setting them up.

Mrs. Abigail Lamson, of Cleveland, O., has lately given to Abbott Academy $1,000 as a memorial of her daughter, Lillian E. Holbrook, deceased, formerly a member of the school.

Oberlin College is to receive $24,000 from the estate of the late James F. Clarke, of Cleveland, and $5,700 from the estate of Dr. John R. Lee, of Hartford.

By the will of the late Stephen Williams, of Roxbury, Mass., the Normal school at Hampton, Va., receives $20,000.

By the will of the late Dr. Lee, of Hartford, Berea College, Fisk University, and the Hampton Normal and Agricultural Institute are to receive $2,000 each.

The A. M. A. is in need of $30,000 *for two boarding-halls, one for boys and one for girls, at Wilmington, N. C. On account of the proximity of this city to South Carolina it is a favorable locality for boarding students from the Carolinas who may wish to fit themselves for teachers and preachers of the Gospel.*

GENERAL NOTES.

AFRICA.

—The Portuguese government has concluded with Mr. MacMurdo a contract for the construction of a railroad from Lorenzo-Marquez to the frontier of Transvaal.

—Dispatches from Haut-Senegal report that the portion of the railroad constructed in 1882-3 has perfectly resisted the rains of winter, and is in excellent condition.

—The English missionaries from Kaguei near Victoria-Nyanza have received from Lakongué, king of the island of Ou-Kérèwé, a cordial invitation, which they will accept when their baggage arrives from Ou-Ganda.

—Mirambo is attempting to make one people of the diverse elements of the tribes which inhabit his states. Persuaded that instruction will

ITINERANT ARAB MERCHANT AND SLAVES.

give an element of grandeur and life to his nation he insists that the London Society send him a greater number of missionaries, and especially a medical missionary.

—Dr. Stecker reports from his journey in Abyssinia and the neighboring country a precious collection of 2,000 plants, many pertaining to the Godjam, a province whose flora has been little known, and an anthropological collection of great value which will enrich the ethnographical museum of Berlin.

—Dr. Passavant expected to start the last of January for the Cameroon. Leaving Monrovia he will ascend the river Cameroon, going beyond the chain of mountains which run parallel with its shore. There he will pass the rainy season and then advance with the greatest speed possible in the direction of the East.

—The Committee of the Anti-Slavery Society has protested before Lord Granville against the nomination by the Khedive, of Siber-Pacha, the old famous chief in the traffic of slaves during the administration of Gordon and of Gessi, to the command of the Egyptian army, designing to secure free travel from Souakim to Berber.

—The National African Company of London declared, in April, an *ad interim* dividend on its shares at the rate of ten per cent. per annum. A joint stock company has been incorporated at Brussels, to be known as the "Belgian Company of African Merchants," with a capital of £10,000. Of this sum about £2,000 was used in the purchase of the ship Akassa.

—Several of the West African Gold Mining Companies have passed from clearing the forest, and building and tunnelling, to cutting auriferous lodes, and erecting improved machinery and stamping. The first proceeds of crushing at the mines of the African Gold Coast Company—the pioneer organization—consisting of one hundred ounces of fine gold, has reached Liverpool. The yield is stated to have been £5 per ton. Consignments of gold of a superior quality have followed from the mines of the Wassaw Company.

THE INDIANS.

—A substantial pledge of peace has been offered by the Apaches at San Carlos Agency, in the persons of fifty-five of their children, whom they have sent to the Carlisle training school. They were accompanied by the school physician, Agent Wilcox and four chiefs, who desired to examine the methods of instruction at Carlisle and also at Hampton.

—Standing Bear, a Sioux Indian, who has a son in school at Carlisle, has obtained permission from Secretary Teller to keep a store at the Agency where the tribe to which he belongs is located. While at Washington he heartily commended the system of Indian education maintained by the government at Carlisle.

—New Hope Seminary, a boarding-school in the Indian Territory for Indian girls, is supported by the Choctaw Nation and the Mission Board of the M. E. Church, South. The latter controls its management and furnishes superintendent and teachers. There are one hundred pupils attending it. A plan is in progress to build a memorial chapel in honor of Bishop Pierce near the school.

THE CHINESE.

—A Chinaman has abandoned a lucrative business in Boston and gone to Chicago to do missionary work among his countrymen.

—A telegraph line is being extended from Tientsin to Peking, and a Mr. Young has obtained permission to run a steamer from Tientsin to Fungchow.

—Three Coreans have lately been admitted to the new Southern Methodist College at Shanghai, China. One of them is a nephew of the king, one a son of the prime minister, and the other the son of a military mandarin.

—On the occasion of the birth of a Chinese girl in one of the families belonging to a Presbyterian Church in Napa, California, gifts of bracelets, and other women's gear, together with a purse of $200 in gold were made for the wellbeing and education of the child. The church is composed of 16 Chinese members, and the honor bestowed on this girl at her birth is in striking contrast with treatment received by female children born in heathendom, many of whom are said to be destroyed.

—A movement is in progress to provide an immense home for the aged at Lu Hing, in the Province of Kwong Ting, China, and subscription lists have been opened at different points in this country. The Chinese on the Pacific coast have raised $40,000 and those in Boston $2,000 for this object.

A CONVERSATION ON HOME MISSIONS.

We have received a pamphlet with the above title, written by Mrs. C. A. Richardson, of Chelsea, the wife of the Managing Editor of the *Congregationalist.* The title is an exact description of the contents of the paper. It is an attempt to set forth, in the form of a colloquy, the work of the Home Missionary Societies as they are represented in the West, the Southwest and the South. We can easily conceive that a monthly concert or a home missionary meeting of any kind might be made intensely interesting by this colloquy, spoken by six or eight intelligent, devoted young women. To those in want of such an exercise, we heartily commend this. It can be had on application to the Boston Sec., C. L. Woodworth.

THE SOUTH.

Rev. Joseph E. Roy, D.D., Field Superintendent.
Prof. Albert Salisbury, Superintendent of Education.

NEWS FROM HAMPTON.

GEN. J. F. B. MARSHALL.

The thriving town of Hampton owes its present prosperity mainly to the business created by the National Soldiers' Home, Fort Monroe, The Hygeia Hotel, the Normal School, the extension of the Chesapeake & Ohio Railway from Newport News to Old Point Comfort, and to the two canning and fish factories established here. Its great drawback is the large number of dram shops which meet one at every turn, and which absorb much of the pensions of the veterans of the Home and the earnings of the rest of this industrious community. The advocates of temperance are having an up-hill work of it here, and are almost disheartened. The negro voters are in the majority, and mostly belong to the Readjuster or "Mahone" party, which claims to be their best friend and has accomplished much in their behalf. The member of Congress from this district, a shop-keeper and liquor-seller, was elected by their votes.

The colored people of this section, notwithstanding some unthrifty ways and their too liberal patronage of the whisky shops, are rapidly acquiring property. Improved homes, better furniture, better churches, etc., attest this. The marked improvement in dress, both of the three hundred and forty children who attend the Butler School, connected with the Hampton Institute, and their parents, indicates their better circumstances. In an adjoining county the number of colored landholders has increased in ten years from ten to two thousand. In that same county the most successful merchant is a Hampton graduate. Several colored men own from one hundred and fifty to two hundred and fifty acres of land.

There is a real improvement in the morals of the colored people, and a large and growing class now bring up their children carefully and live decent, respectable lives. Of the Hampton officials, the Sheriff Commissioner of Revenue and three constables are colored. The Assistant Postmaster is a Hampton graduate and ex-West Point cadet, whose duties are performed to the general satisfaction.

The colored clergy of Hampton and vicinity are evincing an earnest desire for more knowledge. Last year a "pastors' class" was formed at the Normal School to meet this need. It has been regularly attended by the six colored pastors of Hampton and by ten others whose churches are at a distance, some of them walking six miles every day to attend the lectures and recitations. One of these clergymen said the other day: "This is what I've been praying for all these years, and it has come at last." A more earnest class of students than these sixteen Baptist and Methodist pastors, who meet every afternoon for the study of God's word, it would be hard to find. Four of them, whose homes are at a distance, earn their board by working all the morning with the other work-students. This instruction is already bearing fruit in better sermons to their people, in improved relations to each other, and in a better understanding and appreciation of the Normal School and its methods.

Of the one hundred and twenty Indian students at the Hampton Institute one hundred are sent by the Government, which, however, only pays about two-thirds of the actual cost of their support and tuition. For the remaining one-third, as well as for the buildings found necessary for their accommodation, the school has

had to look to the friends of Indian education and to the American Missionary Association, which makes an annual appropriation of $1,270 in aid of this work. Among these Indian students are three married couples and two babies. By the kindness of friends two snug cottages are being built by the Indian carpenters (among whom is the father of one of these papooses), where these two families will learn how to keep house in civilized fashion. It is hoped that on their return to their tribes they will not only build similar houses for themselves, but will influence their brethren to follow their example.

All the Hampton clergy are in cordial sympathy with the mission work of "The Normal School Christian Association," composed of students, graduates and teachers, which every Sabbath sends out seventy Bible readers and visitors to the Sunday schools, and to the needy sick and decrepit poor colored people in the community. This association has a membership of 350, and within the past two years has raised, in cash, by contributions, entertainments, etc., $397.81, which has been judiciously expended in food, clothing, repairs of cabins, etc., for the aged and indigent colored people of the vicinity. Every case is carefully investigated by a committee before relief is granted, that laziness and pauperism may not be encouraged.

For the organization of this admirable association, whose Christian ministrations are "twice blessed," the community is indebted to Rev. H. B. Frissell, the school pastor, whose experience as a city missionary in New York in connection with the Memorial Church of Dr. Robinson has admirably fitted him for such true practical Christian work.

Of the sixty-four teachers, officers and employés of the Normal School, sixteen are its own graduates. They are exerting a strong influence for good in this community. Two of them are already married (to graduates), and others are contemplating matrimony. Several of these young men own house lots in the vicinity of the school, and four have already built tasteful and convenient houses, costing from $800 to $1,500 each, which are nearly paid for. Most of them are active in the work of the N. S. C. A., and are a credit to their race and to the school. The white Baptist Society of Hampton has recently erected a commodious brick church, which is an ornament to the town. Their brethren of the First Colored Baptist Church, not to be outdone, are building a still larger brick church, which will seat 1,100 persons and be the largest church in town. The Third Colored Baptist Society (the fourth in number) has recently been organized, and has built a neat wooden church, costing, complete with furniture, $3,600, on which the debt is but $337. It has seats for 350. The pews and pulpit (the latter a gift) were made by the Huntington Industrial Works of the Normal School. This church was organized in 1881 with 16 members. It has now 124 members and an average Sunday-school attendance of 50.

The attractions of the Hygeia Hotel, at Old Point Comfort, under the able management of Mr. Phoebus, the proprietor, are continually increasing, and it is a favorite resort for tourists, invalids, bridal couples, and that numerous class of wealthy Northerners who are at odds with the east winds and variable spring weather of their own section, while in summer it is crowded by Southern guests who flock there for its sea bathing and ocean breezes. The Normal School printing-office shares in the business which this mammoth caravansary brings to the community, in the pamphlets, circulars, bills of fare, etc., which are printed by its African, Indian and Southern student employés; while shell roads, comfortable and elegant carriages, and omnibus lines, whose moderate charges bring them within reach of all, are among the results of the establishment of this popular watering-place which add to the general prosperity.

TENNESSEE RIVER AT CHATTANOOGA.

NEWS FROM NASHVILLE.

PROF. H. S. BENNETT.

The progress of the colored people, as manifested in the acquisition of property and in increased intelligence since the war, has been gradual but steady. When I first came to Nashville, seventeen years ago, the colored people as a rule lived in old government buildings, broken down sheds of all descriptions, stables and outhouses. Hardly one owned a foot of land: their condition was indeed pitiable. As one looks at their condition to-day he is struck by the change for the better. Hundreds and even thousands own homes of their own. Good substantial houses of frame or brick have taken the place of the buildings they used to stay in. Many of the homes of the colored people are quite elegant, ranging from $3,000 to $5,000 in cost. The style of furniture is much better than it was some years ago. It is quite common to find in homes among the colored population sewing machines, fine furniture and even pianos; neatness and taste are exercised by the housewives in making the home look as attractive as possible.

Many colored men are engaged in business with every prospect of success. I know of several who have from ten to twenty thousand dollars capital invested in their business, who are enjoying the patronage of both white and colored customers, because they have won public confidence. I have observed within the past few months that others have begun to try their fortunes in business. The ventures are too recent to enable any one to predict as to the outcome.

The colored people in their churches have done wonders. When I first came to Nashville, the churches were of the most shabby description. Since then one and another of the denominations have arisen and have built churches, which are at once commodious and elegant in their architectural finish within and without.

The following are the churches which have been built and their approximate cost: Missionary Baptist, $26,000; St. Paul—African Methodist, $25,000; St. John—African Methodist, $12,000; Christian Church, $15,000. In addition to these the M. E. Church have in their possession a good building worth $12,000, and other smaller denominations have built houses of worship which are adequate to their wants, though less pretentious. Two of these churches, the Missionary Baptist and the St. Paul, were injured by a tornado which swept over the city ten years ago. The St. Paul was completely wrecked and had to be built over from the foundation. In speaking of the churches, it is to be noticed that a younger and better educated class of ministers are coming to the front in the city pulpits, and are educating the people up to higher standards of Christian living. In almost all of the churches good choirs are elevating the standard of music. All, or nearly all, have their own organists, who are in all cases pupils of the schools of the city. A higher type of worship is prevailing, not so much noise, more intelligence, a better apprehension of what true religion is.

In regard to negroes in politics, the palmy days of political preferment for the colored man seem to have gone by for the time. The city is decidedly Democratic in the election of its subordinate officers, yet there have been colored men in the city council for a number of years. At the last election an anomalous thing occurred, that is, two negroes were taken up by the Democrats and elected to the city council. It was not done under the name of Democracy, but under the title of Reform. The city charter had been amended and the reformers, the supporters of the new charter, mostly Democrats, put upon their ticket two negroes. Many an old Democrat told me that he had done a thing he had never before done in his life, voted for a negro. One of these men is one of the leading men in the council and has won a good name by his manliness, his prudence and his agreeable manners. During the past few years an agitation has been kept up by the colored people of the city, having for its end the putting of colored teachers in the colored city schools. From one point to another they have gone till now they have three out of the four colored city schools in their possession. This position was not gained till they had been tried and had been found abundantly qualified to teach according to the high requirements of the city standard.

It is to be noticed with pride by the friends of the A. M. A. that out of sixteen teachers in the colored schools twelve of them are, or have been, students of Fisk University. It is one of the noteworthy things that colored society is being divided into a higher and a lower class in the city. The basis of the distinction is not wealth nor family, but intelligence. During the past twenty years the schools among the colored people have been educating the youth. Those young people who have gone out from the schools are now coming to the front and are making themselves felt. They are the leading men and women in the churches, the Sunday-schools and all literary gatherings. They support the choirs and reading circles, and are fast coming to replace the old-time element which has for so long been recognized as representing the colored people of the city. The white people have come to recognize this fact, and from time to time we are favored in the papers with a notice of what is going on in "colored high life." In all cases this "colored high life" is made up of the graduates from the schools of the city.

One more fact. There are three schools in Nashville for the education of the colored youth—Fisk University, Congregational; the Roger Williams University, Baptist; and the Central Tennessee College, Methodist. These three institutions, working in harmony and doing the same work, have molded public sentiment so that the work of educating the negro is regarded with great favor by the whites of the South. Dr. Gladden, in his able article before the last annual gathering of

the A. M. A., called attention to the fact that illiteracy was rapidly decreasing among the colored population around the centres of intelligence. It is very easy to see that that must be the case, inasmuch as Fisk University sends out every year one hundred and fifty teachers throughout the South.

It is safe to say that the heroic days of the colored work, as well as the darkest ones, are over. The difficulties in the situation are such as are inherent in the work itself, and not in the obstacles thrown in its way by the hostility or opposition of the whites.

LETTER FROM CHARLESTON.

REV. E. T. HOOKER.

One evil which the colored churches and their pastors in Charleston have to contend with, is the Sunday meetings of the very numerous "benevolent" societies, so-called, of an endless variety of fanciful names, wnich are simply mutual aid or insurance companies on a small scale, against sickness or death. The most significant thing about this matter just now, and most instructive to an interested observer, was the holding recently of a "convention" of the "Preachers' Union," all but one being colored pastors, together with the officers of their churches, to oppose said Sunday meetings of really secular societies.

The law of the Sabbath was well stated by the one white Methodist pastor, and no one seemed to have a thought of quibbling around it, or going back of the Bible. And the ability manifested in the discussion afterward, the ability of the laymen to grasp and state, with not much looseness of grammar, the manifold aspects, Christian, practical, and diplomatic, of a matter intimately involved with the whole social, domestic and religious constitution of things among them, was certainly phenomenal, and would have been an eye-opener to Dr. Tucker, or any other candid (?) investigator. The proper humanity in normal dimensions of the negro mind, the close validity of his reasoning processes, poise of judgment and balance of statement—cool statement under difficulties, were surprisingly demonstrated. I would not have missed the sight for a great deal of other lore. Of course everything was parliamentary, as in the very formal proceedings of those same seven-by-nine Sunday legislatures and gossip clubs, which detract sadly from church attendance. The next onset, at a subsequent and larger meeting, with the more worldly society men, was more turbulent, and there was saucy, back-talk about "preachers riding in their buggies Sunday." The battle is on for a great reformation for Sunday observance.

The *News and Courier* has recently done a great service to inquisitive philanthropy and patriotism, in publishing a minute description of the "Industrial Life of South Carolina," actual and comparative, being answers from all the State, by counties, to a series of pertinent and searching questions furnished to prominent citizens in the counties, who have given the answers. Their statements may, in some cases, be prejudiced on the color question or temperance; for they are directly opposite in different localities; but even so would indicate drift of sympathies among whites.

I quote, from Charleston County: "Colored labor fully as efficient as last year, and more so than five years ago, on James Island, as the negro is now settled and less changeable." "On the Neck," *i.e.*, the Charleston truck farming section, "supply of colored labor is more than demand in summer and winter, less than demand in spring and fall. There, one-fifth of the labor is white, including farmer proprietors, who work themselves. Wages, on the Neck, 75 cents per day for men, 50

cents for women. On James Island, $10 a month and rations. Females seldom hired by the month. On the Neck colored women and children work in fields, of strawberries, potatoes, etc. On James Island no farms are worked exclusively by white men. Twenty-one farms under white supervision. Of 157 farms on the Neck, 12 are worked exclusively by whites."

"Q. What is the number and what is the acreage of the farms worked exclusively by colored men, and how do they succeed?

"A. On James Island, 16, aggregating 5,500 acres in farms of 10 to 200 acres. They are increasing their home comforts.

"On the Neck there are 19 farms, aggregating 396 acres, so worked, *i. e.*, by colored men. They succeed admirably, especially in strawberries and early vegetables. The Noisettes (colored) invariably win the prizes at the agricultural fairs for their berries.

"Q. What is the condition of the colored farmers as landowners and as tenants?

"A. On James Island they own about 1,200 acres—say about 10 per cent. of the whole acreage. On the Neck there are few landowners, but many reliable tenants, and improving their financial condition.

"Q. Are colored farmers making progress, saving money and acquiring land?

"A. Both on the Neck and on James Island the answer to this question is, yes."

The answers to these latter questions from Sumter, Greenville, Union and many other counties are in the negative and discouraging, or in the affirmative, with qualifications—as that the colored laborer is a failure without white supervision—though there are exceptions everywhere, some acquiring property and managing well. It may be that there is more liberality and fairness of judgment in this county than in the back country.

On temperance and the working of prohibition (local option) the testimony from the State is diverse. In Charleston, unfavorable, though the people favor a high license. In some counties prohibition works well; in others it does not exist, or does not prohibit; though there is much new temperance sentiment and zeal.

As to the eligibility and success of colored men for municipal or professional and business prominence: there are many dealers in meat, fish and vegetables, who are leaders of their craft; many skilled mechanics and journeymen; not many municipal officers or policemen; though I remember a remark in New Orleans, that colored watchmen were more vigilant than foreigners. Their voting is simply nugatory for some time to come in this State, except to swell *the handle of the jug.*

Colored lawyers, as I am informed by one whom I know to be able, clear and respected, are recognized by the courts, without much manifest prejudice. But if one is weak on his legs or in his case they will run over him with a little more zest than is necessary. This man has carried several cases against white lawyers.

THE INDIANS.

THE NEW GARRISON AND HOW IT GOT THERE.

BY REV. C. L. HALL, FORT BERTHOLD, DAKOTA.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error
There were no need of arsenals or forts."

That's the poetry of it! Now for the practice. It began at Carlisle when the

barracks there were obtained from the government by Capt. Pratt for an Indian school. Then a bill was passed by Congress allowing the military department to turn over to the Indian department such military posts on the frontier as might not be needed for its defense for use as boarding school buildings for Indian children. After working and waiting eighteen months the first benefits of the bill were realized on the eighteenth of December last, when the first detachment of the new regiment of Indian children was taken down 17 miles below us to garrison the abandoned post, Fort Stevenson, on the banks of the Missouri in Northern Dakota.

Getting the post was only half the work, tedious as red-tape and selfish and prejudiced opposition made that; for getting the children to go there to school was as delicate and cautious work as catching trout. To send a child to school means to an Indian the giving up of all his distinctive national life, his ancestral customs, his religious superstitions, and the sinking himself in the vast unknown, the way of the white man.

One Indian said, the other day: "Since you have been here with your writing (*i. e.*, your school) the place has become full of ghosts." Another said: "Many of those who have gone to your school have been killed by it." Then the "practical" side is taken, and they reason as one did the other day about his attendance at church. "I attended church," he said, "expecting some benefit from it; but instead of that my wagon has broken down, one of my horses has died, and I haven't even a pair of pants to go out in this cold weather." They are quick to reason from their standpoint and quick at repartee. The other day at school we were trying to get the name of a new scholar (a difficult task, as only after much exertion can you get one of the other scholars to mumble the new Indian name), and, following Indian custom, I had familiarly called the little stranger "my daughter;" and when I inquired her name one of the small boys quickly said: "How is it that you do not know your daughter's name?" With these difficulties to overcome you may imagine that to go to their school home with two sleigh loads of boys covered over with tent cloths and buffalo robes, to protect them from the cold, was a great satisfaction, though the thermometer stood 20° below zero and the distance was 17 miles.

But how would it be at the end of the ride, when the scalp locks were to come off and the charms to be cut from their necks or wrists; and that passed safely, would they after the first novelty had worn off, be kept from running home? We held all misgivings to ourselves, trusted in the Lord, went on boldly and conquered. Afterward the report was circulated in the Indian camps that the desecrated scalp locks of the boys were lying strewn about the military post; but we assured the anxious parents that they had all either been sent upward to the spiritland through the fire, or else carefully tied up with the dirty duds which the boys had cast off on their arrival at school, and were no doubt safe. One or two did run away, notwithstanding the severe cold, and one froze a foot trying to go through the snow with the thermometer at 40° below zero. This one has since begged to be taken back, and the others have returned with new ones with them, and we are only waiting for more help to take in new recruits.

One of the fathers a day or two since pulled out the precious braided lock of his son's hair from the trunk, and said as he showed it: "My son is a white man now, and I am going to send my little daughter, ten years old also; for I see that your ways are best for them"—a triumph of the truth after a hard inward struggle; for was he not slighting the bundle of sacred fetishes bequeathed to him by his ancestors, and the mysterious beings with the long tail and the long arm, and other dim visions of the night, and putting new spiritual forces in their place?

So it is plain that educational work is a great factor in our endeavors to drive out the evil spirits and find an entrance for the Holy Spirit: and we mean to push the work till at least 150 are gathered to garrison the fort, and soldiers are trained for the peaceable campaign to subjugate Indians to the power of righteousness.

Along with the educational work, at the fort, we are working up a day school at the agency, and gathering a company to hear the Gospel each Sabbath day at the chapel, and carrying it from house to house in their camps. We have also nineteen of the youth away at Santee, Neb., and Hampton, Va., under strong Christian influences, and we confidently hope for the salvation of many in due time.

The leading man of the Gros Ventres is a steady attendant, and is almost persuaded to marry his wife according to Christian custom and civilized law. Visiting in the camps I see evidences of change for the better: for instance, in one house a lot of chickens were roosting on a roof log overhead, so that I was driven from my seat below, and the annoying fowls were driven away by the "lady of the house," whereat I commended them for having the "white man's bird," saying that when I first came their dogs chased and killed my chickens, but now all were so well acquainted that they lived like a happy family together.

We are ever holding up the need of scattering from their camps and settling on individual claims of land held with an individual title, and we are rejoiced to hear by the last mail that Secretary Teller has adopted the recommendations of our agent, and asks Congress to appropriate $10,000 for the survey of sufficient land to give each head of a family 160 acres and each single person 80 acres, to be held in trust for 25 years for them; and $10,000 more to purchase oxen and implements, etc., for the improvement of the lands thus secured.

THE CHINESE.

PERSONAL OBSERVATION OF A. M. A. WORK AMONG CHINESE

BY REV. J. K. MCLEAN, D. D., OAKLAND, CAL.

I am asked for the result of my personal observation of the A. M. A. work among the Chinese in California. My observation has been confined entirely to Oakland, and chiefly to my own church, the First Congregational. Within these limits, however, it has been quite thorough and protracted, extending over the past twelve years. The first regularly organized school for teaching the Chinese in English was, so far as I can learn, that established by my own church, then under pastoral care of Rev. Dr. Mooar, in November, 1868. This school has continued without interruption, meeting in our church premises until the present time, both on Sundays and week days. At one time it was quite large, its attendance reaching 150 and 175 per session. Of late years the other denominations in the city have all of them established schools, making, with other causes, the attendance at ours much smaller.

In August, 1870, three Chinese converts united with our church on confession: being the first Chinamen to be received into any English-speaking church in America. The Methodists, and I think the Presbyterians, had before this date Chinese mission churches in San Francisco: but no Chinese had, prior to this time, been received into white churches. Since that time thirty-seven others have been received by us, making forty in all. About the same number, converted in our school, have,

in the past fourteen years, joined other churches in Oakland and San Francisco. Of these forty, all but seven remain in our membership. Five of them have been members for over ten years ; seventeen for over eight years, thirty for over four years, while ten have come in within the four years past. The Christian character and fidelity of most of them has, therefore, been subjected to the test of time. Thirty-three remain in good standing with us, and I have no hesitation in saying that they are, in all respects, as intelligent in their Christian hope, as consistent in their walk, as faithful in their covenant obligations, and as faithful in their Christian life as any other thirty-three who could be selected at random out of our eight hundred members. Of the seven who have gone out of membership two have been dismissed to other churches and five were subjected to discipline. The offences were various : in one or two instances, neglect of covenant obligations together with Sabbath-breaking ; these having been drawn into laundry co-partnership with unconverted Chinese, who would, naturally, be unwilling to suspend work on Sundays. In two instances discipline was administered for gambling, which is the great temptation of Chinamen ; and in one instance for chronic refusal to attend the Christian Association meetings, growing out of some personal difficulties. Of the first three who joined us in 1870, one is Jee Gam, our intelligent, efficient and trusted Chinese helper ; than whom no member of our church has made a better spiritual record during the past fourteen years, either in respect of personal growth or of Christian service. A second took letters six years ago to a Presbyterian mission church ; was standing well and an excellent worker at last accounts. The third we reluctantly removed by discipline two years since. He had, like Demas, forsaken us, having loved this present world. The Sunday profits of a wash-house seemed to him of greater value than the riches in Heaven.

When the peculiar temptations of these young men are taken into account, the disadvantage at which they stand from lack of those home and family influences which so help other Christians as also the fact that their offenses are of a nature more obvious to discipline than those of ordinary church members, it is not wonderful that on the scale of fourteen years' test so large a percentage as one in eight should fail. It is fair to conclude that no forty American young men would, in the same circumstances, do better. It is doubtful if they would do as well.

If to any reader the number, forty, gained for the church in thirteen years seems to be small in consideration of the numbers we have had access to, and the peculiar advantage we have had for dealing with them, it must be confessed that it is pitiably small. But the reasons for this lie palpably upon the side of the church, and not of the scholars. There can be no doubt whatever that with a more earnest outmarch toward this work the number forty could have been easily quadrupled, just as the accessions to any church in the land could be. It is in both cases, of that fatal lukewarmness and inertia, of that weak faith and scant zeal which are acting like a paralysis upon the body of Christ, that so small returns of spiritual ingathering are had either in our alien or our home work. An observation extending over twelve years leads me to unhesitatingly say that faith and courage and love and zeal are quite as hopefully directed toward the Chinese as toward any kind or class of people in California or the world. I believe the Chinese in California are as accessible to gospel influence as any other class we have, and that converts gained from them are quite as likely to prove stable and fruitful as those gained from any other quarter.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

MISS ANNA M. CAHILL, who did efficient service in addressing meetings at the West in behalf of this Bureau last autumn, was present at a missionary convention recently held in Middletown, Conn., and spoke, with others, in the interests of the A. M. A. Reports from the meeting are favorable, and suggest that other gatherings, either of a mixed character or of ladies, might be interested and helped by the presentation of our work. Any persons desiring such assistance should apply to the Secretary of this Bureau.

A PLAN WITH THE REASONS.

Lack of missionary interest in a church, from the very nature of the case, is a mark of the absence of spiritual life. Mission organizations should be found in every church in number as many, in form as various, as are needed to include and interest all members both of the church and the Sunday-school. All departments and branches of the great missionary field, which is the world, should be studied, prayed for and helped.

But these Mission Societies, Sewing Circles and Sabbath-school Bands must have the mission and missionaries in which to be interested. There is a mutual dependence. The bond, that connects missionary societies with the missionaries and their work, is information; it is more, it is a channel as well through which pass and re-pass those inspirations and enthusiasm so helpful in the development of strong, aggressive Christian character.

Judging from the inquiries that frequently come to us, there is a wide-spread feeling that the mission circles in our churches ought to be doing more than they are to help us in the work we are attempting among the women and girls of the degraded classes in our land.

We propose a plan, by the working of which we believe this may be accomplished and continuous communication be maintained between these circles and the workers in the field.

We will divide the expense of a lady missionary into 25 shares of $20 each. Any Ladies' Missionary Society, or Sabbath-school or class in Sabbath-school, taking one or more shares in the support of a missionary, may have a field assigned for the year, and receive a monthly letter from the missionary thus aided. It is well known that most interesting records of missionary experience are often withheld from the columns of a paper or magazine, and that in special correspondence one can obtain a far better knowledge of the needs, and the work accomplished. The above plan will enable us to bring valuable information regarding our work at the South and among the Indians directly and with regularity to the mission circle at the North.

There are two objections that may readily present themselves to some minds. Some Ladies' Societies are so small and poor that $20 would be more than they could or ought, in view of the claims of other causes, to raise. Other Ladies' Societies are so large and strong, that $20, while a mere paltry nothing as com-

pared with ability, yet some of them might, accepting the proposition, take only one share, and thus feel content with that and no more. To which we take the liberty of replying: The number of Ladies' Societies not able to raise during the year $20 in perfect consistency with their duty to other claims is, we believe, not very large. At least, we will be satisfied if all who can consistently will aid us. We shall have a large increase to our receipts. Sisters, we ask your help who can; and if there are any who cannot raise the specific amount we ask, yet if they will do what they can we shall most cheerfully and gratefully send them information from the field as the others.

In regard to the larger and stronger societies there is force in the objection. We must ask our friends to guard against the evil the objection refers to. The plan is to take one or *more* shares. The more the better both for us and you and the missionary.

We invite the attention of all Christian ladies and Sunday-school teachers to the above plan. Ladies' Missionary Societies, Sabbath-schools and Sabbath-school classes can all have shares in this work.

As this plan is exceedingly simple, may we not expectantly ask the reader to take upon herself the responsibility of bringing the substance of this article to the attention of the ladiss at their next missionary meeting, and to secure, if possible, their vote to become shareholders in support of a lady missionary, under the commission of the A. M. A., in accordance with the above plan. If the reader is a teacher in the Sabbath-school we make the same request as to the Sabbath-school. Pledges made now will secure prompt attention.

IMPRESSIONS OF A NEW TEACHER.

I would like to step into your office and make a short call, for the sake of communicating to you the impressions I have received of the work as it is being carried on here, and as I am not within stepping distance, I will communicate just a few of these impressions by writing.

People who do not hesitate to go through fire and water to accomplish their purpose would certainly stop to consider ere they sally forth to flounder through Alabama mud. Mud is inevitable, of course, and there is no objection to the respectable kind, but when you get stuck at every step and extricate yourself only at loss of overshoes, and carry enough along on your feet to build a brick sidewalk (land is cheap, fortunately), might it not be called impassable wading? The weather has been as severe during the past month as any Northern winter I ever experienced, and the suffering resulting to the inmates of these cabins, who live from hand to mouth, has to be seen to be realized. For the relief of the most destitute we are daily looking for a box and barrel of clothing from friends in the North. There are certain colored persons here who must be helped by a little temporary aid from time to time, or perish. All labor is more or less at a standstill, waiting for the weather to "break up," with the exception of the culture of prayer and faith—this goes on.

It is true I have been here but a very short time, but it has been long enough to become thoroughly aroused to the grandeur and importance of the work that is being, and is to be, accomplished. Owing to my native activity, I am impelled to go out a great deal for exercise, which leads me to do more visiting than I would otherwise do, and this brings me into constant contact with the sin and woe, enhanced, if not propagated, by the mental darkness which enshrouds these unfortunate people. I don't dare imagine what it would be if this school had not existed here so long, like an oasis in a "dry and weary land." At my

very first appearance among the people I separated them without difficulty into two classes—those who had enjoyed the privileges of the school culture, and those who had not. To the first class belong the thinking, aspiring souls; to the second, the human animals, with no thought beyond their physical necessities, and not awakened intellect enough to secure even those.

Both the school and church are in a live condition—two weekly prayer-meetings, two Sunday-Schools, both well attended. We have had, in spite of all drawbacks, three temperance meetings since the new year came in. We have reason to believe that the Prohibition movement is gaining popularity with the colored people. We teachers and scholars are alive on the subject and getting livelier—are organizing for the first time a Woman's Temperance Society in our church. The only way to defeat Satan is to be equally persistent with him. I shall not enjoy as I have hitherto worshiping in churches with velvet-carpeted floors and stained-glass windows. These costly things are a possible accessory to filling a church; but consider if the expense was put into the training of souls how much more rapidly Emanuel's congregation might fill up. Every moment since I came here has been full of enjoyment. If I made a complaint it would be that the days are too short for their opportunities, and June is such a little way off. But I promised to be brief and will hasten to the close. We are prospering. How can we do otherwise? The battle is the Lord's.

CHILDREN'S PAGE.

IN THE MOUNTAINS.

BY MRS. HELEN M. WRIGHT.

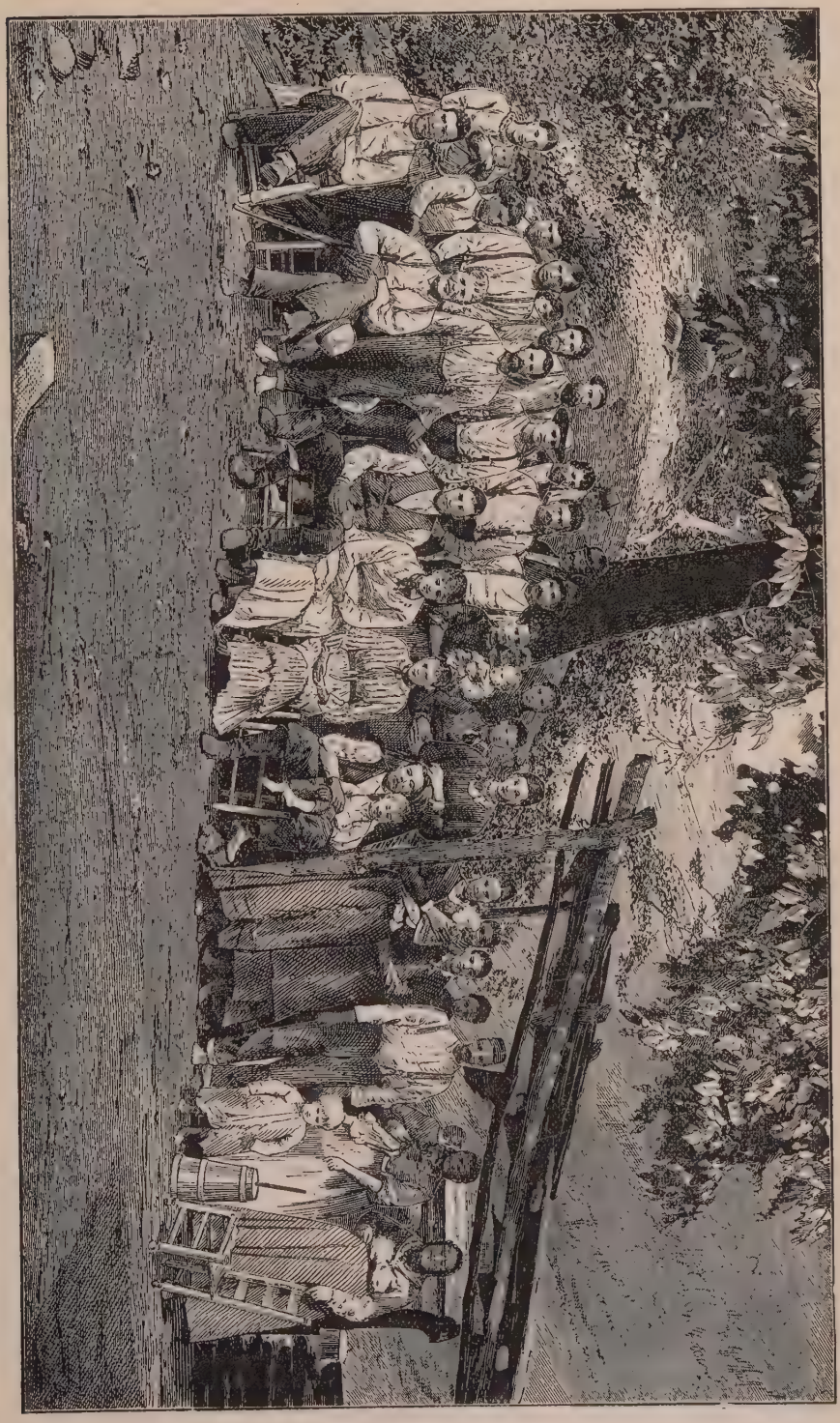
Where will you go to Sunday-school to-day? I can take you to any one you choose of half a dozen within our reach. We cannot go to Pine Grove, for to do that we must have started yesterday, as it is sixteen miles over the long hills. Besides, Pine Grove, with its excellent workers among the people themselves, its teachers of the A. M. A., its organ and its growing efficiency, may be called the model mountain school, and I want you to go where there has not been so much intelligence and interest in the Bible.

Let us go to the "Old Mill," then. It is hard to leave the cool, shaded room, and the unopened *Congregationalist* for a seven-mile ride on horseback directly after dinner on a hot day, but remember our students frequently *walk* these distances to their appointments on Sunday.

You notice, as you approach the place, a good many horses hitched in the woods, and see groups of children here and there outside the house. The building is new and unfinished, and has been erected by several different denominations, who will hold services in it on successive Sabbaths.

The roof is about half on, the upper part open to the sky except for the rafters, suggesting—we cannot say resembling—the Pantheon, particularly as the windows are boarded up, making sky-light necessary. The floor boards are laid loosely, necessitating great care in stepping about, lest, treading on the end of a board, you might suddenly disappear.

The room is full of grown people, who are listening intently to a preacher who is holding forth within. If you have any doubt as to the need of Gospel instruction and a knowledge of the Bible in this region, listen to the close of the dis-



WEDDING PARTY AMONG MOUNTAIN WHITES IN THE SOUTH.

course, which is no unfair sample of the nature of the spiritual food given by the native "hard-shell" preachers, who frown on Sunday-school work, feeling by instinct that it is inimical to their power.

"As I told you in the beginnin', my dyin' friends, I hedn't no reg'lar app'intment here to-day, and I hedn't no reg'lar text; but I'm givin' you a few scatterin' remarks on Herod, that great sarpint, that was more sub*tile* than any beast of the field. When the old sarpint killed all the childurn, he killed Rachel's childurn among the rest, and Rachel felt mighty bad about that. An' the old sarpint is 'round yit, tryin' to larn folks infidelity. Only last week there was a young feller at my house a-tryin' to sell me a book. Now, I don't need no books, for I own a Bible and a Bible dictionary, my friends, and a piece of an old hist'ry a pedlar left at our house one time, and I don't know what I'm a-goin' to say when I git up, but the Holy Ghost tells me what to say, and when I speak you're a-listenin' to the Holy Ghost. An' so then that young man tried to persuade me that this whole livin' airth is round, he did. 'See here, young man,' says I, 'I've some boys a listenin' to you and I won't have them hear no sich, an' as for the Romish church that we was a namin' a while ago, I know all about that from the time it was founded by Romulus.' And I says 'young man, I want you to git, and to stay got, for I wont hev no infidels 'round my house.'"

You do not laugh as you listen to this, but think sorrowfully what stones are offered to the people for bread, and say to yourself: "Are the priest-ridden countries much more to be pitied, especially when we remember that some of these men lead notoriously immoral lives?" You are more than ever sure that the hope of these mountain regions is in the young generation intelligently taught and trained in the Scriptures, in the Sunday-school.

While you are thus thinking the congregation has dispersed, and the children are filing in.

Few of the adults stop for the Sunday-school, for they have an idea that they would appear foolish learning with the children, though in some schools this feeling is being overcome.

The teacher takes from his saddle-bags Gospel hymns, lesson papers and quarterlies and distributes them to those who lack. The school opens with prayer and singing, and is divided into classes as well as the rude benches will permit. Every few minutes some one gets up and goes to the water bucket near the door for a drink; but no one seems to mind. You are assigned a class of young women, who look at you from the depths of their clean dark sun bonnets with as much curiosity as you can possibly have about them. You soon discover that not more than half of them can read, though they do not wish the fact exposed, and you save their feelings by being careful how you put your questions. You find they know really nothing about the lesson, and it will seem as if they knew little indeed of the Bible. So before you are aware you have gone back and are telling the story of the cross, which seems almost new to your listeners. Their faces brighten, you get a timid answer to a question and after a while a shy question is put to you. At last you say something like this: "Suppose you saw a little child in the creek at high water, do you suppose you would have the courage to try to save him when you knew you might perhaps be drowned yourself?" The girl to whom you put the question does not answer, but her next neighbor flashes up unexpectedly and with a force you had not looked for, says "I'd be found *tryin'*, anyhow."

Then you see that you have come there to get as well as give a lesson. As you ride home in the long cool evening shadows it keeps repeating itself.

Yes, after all, whether we succeed or fail, the great thing is *to be found trying.*

ECHOES FROM THE TREASURY.

—Enclosed find ten dollars of the one thousand daily needed to sustain the great cause we have espoused. God bless all the work and the workers.

—Enclosed find five dollars from an aged lady, who will be 85 years old next August. She says she once gave $300 to the A. M. A. for the education of a young man who has since become very useful. Not being able herself to go to the post-office she asks me to send this money for her.

—Enclosed you have a check for $200. To-day is my 89th birthday. I thought it was a good time to send the check where I know it will do good.

—Enclosed is my contribution. Avoid debt, and instead of retrenchment make *progress.* [That is it. If all who urge us not to retrench will, like this friend, back up the advice with substantial aid, we will avoid the debt, and with the Divine help show our friends substantial fruitful progress.—EDITOR.]

—We have been trying to do what we could for the American Missionary Association, and the result—$41—you will find enclosed. Our church numbers but 30 resident members. We are in deep sympathy with your work and hope that all the Congregational churches in the United States feel as we do. A golden opportunity is before us for doing good, which if neglected must result disastrously to the millions whom the A. M. A., under the Great Shepherd, aims to bless.

[If the Congregational churches in the United States will follow the example of this little country church in Maine, we shall receive into our treasury from church contribution alone $541,536! Are we asking too much when we ask $1,000 a day?—ED.]

Dickie's Gold Dollar.—The last year that the Milledgeville, Ga., schools were open, I was permitted to be one of the teachers. We had a very interesting class of scholars. Among mine was Richard Paine, a cunning, bright little boy. His father was a white man, his mother dead, and he lived with his grandmother, Mrs. Marlow. One time when she hadn't money enough to send him to school, she said, "Dickie, do you want to go to school bad enough to give the gold dollar the white gentleman gave you when you were a baby?" Dickie came with his gold dollar. It seemed to me that I couldn't have it spent for tough beef or anything else to eat up, so I made an exchange of dollars with Miss Wells. When I was so miserable, I used to be afraid that if I died, little Dickie's dollar would be spent for some trivial thing. I hate to give it up, but it ought to be working for Dickie's people. I send the precious dollar for the good cause.

From the American Board: I have received from the children of the Free Reformed Church of Bohemia in Prague, ten florins for the black children of the United States of America, with request to forward the same.

RECEIPTS FOR FEBRUARY, 1884.

MAINE, $538.16.

Auburn. Box of C., *for Selma, Ala.*
Blue Hill. Ladies of Cong. Ch., 2.30; Mrs. Mayo's Class, 2 Bbls. of C. and Papers, *for Wilmington, N. C.*.... $2 30
Castine. Mrs. Lucy S. Adams..... 30 00
Edgecomb. Cong. Sab. Sch., 5; Incorrectly ack., from *Mass.*, in Feb. number.
Falmouth. "A Friend," *for Student Aid, Selma, Ala* 1 00
Farmington. Cong. Ch..... 30 00
Gardiner. Bbl. of C., *for Selma, Ala.*
Hampden. Cong. Ch. and Soc..... 5 00
Hiram. "Ladies of Maine," *for Lady Missionaries, at Selma, Ala., and Wilmington, N. C.*, by Mrs. I. G. Hubbard. 200 00
Portland. State St. Cong. Ch., to const. JOHN R. PRINCE, RANDALL JOHNSON, EDWARD H. MERRILL, PRENTISS LORING, WARREN SPARROW, JOHN W. MUNGER and HOWARD E. SOULE, L. Ms.... $225 00
Portland. Y. P. S. C. E., Williston Ch., Pkg. work *for Sewing Class;* also Books and Papers, *for Wilmington, N. C.*
Searsport. Second Ch., Bbl. of C. and 3, *for Selma, Ala*..... 3 00
Skowhegan. Cong. Ch..... 21 10
Warren. Cong. Ch. and Soc..... 12 50
Weld. "T."..... 50
Yarmouth. Central Ch..... 7 76

NEW HAMPSHIRE, $310.51.

Boscawen. Cong. Ch. and Soc..... 16 14

Epping. Mrs S. T. Billson (of which 5.75 *for Indian M.* and 5.75 *for Chinese M.*) $17 50
Francestown. Cong. Ch. 36 56
Gorham. Cong. Ch., *for Indian M.* 6 30
Greenfield. Cong. Ch. and Soc. 12 00
Hillsborough Center. Cong. Ch. and Soc. 5 00
Hollis. Cong. Ch. 21 97
Lancaster. Mrs. A. M. Amsden. 5 00
Londonderry. Chas. S. Pillsbury 1 00
Manchester. First Cong. Ch. and Soc., to const. JAMES W. C. PICKERING and WILLIAM T. ROWELL L. Ms. 71 14
New Boston. Presbyterian Ch. and Soc. 15 50
New Ipswich. Cong. Sab. Sch., *for Student Aid Atlanta U.* 25 00
Newport. Cong. Ch. and Soc. 37 11
Pennacook. Jeremiah C. Martin, 10; Mrs M. A. W. Fiske, 5. ..... 15 00
Plymouth. Cong. Soc. 3 25
Portsmouth. Rev. W. W. Dow. 3 00
Stratham. "Friend," 2; "A. A. L.," 2. 4 00
Troy. Cong. Ch. and Soc. 15 04

VERMONT, $929.22.

Bennington. Second Cong. Ch. and Soc., 46.55; and Sab. Sch., 10. ..... 56 55
Berlin. First Cong. Ch. and Soc. 6 00
Brandon. "L. S.," 50; Cong. Ch. and Soc, 20.14. ..... 70 14
Brattleboro. S. E. Howard, *for Student Aid. Talladega C.* 25 00
Clarendon. Rev. G. H. Morss, *for Indian M.* 5 00
Colchester. Cong. Ch. and Soc. 5 00
Coventry. Cong. Ch. and Soc 15 08
East Hardwick. Cong. Ch. and Soc. to const. SUSAN LOUISA GOODRICH L. M.. 43 41
Ludlow. Cong. Sab. Sch., *for Indian M.* 4 00
Lunenburg. Cong. Sab. Sch., 12.53; Chas. W. King, 10. ..... 22 53
Manchester. Ladies' Home Miss'y Soc., 15.50; Miss Ellen Hawley, 10; Dea. S. G. Cone, 10, *for Student Aid, Atlanta U.* 35 50
Monkton. Henry Miles, *for Mendi M.* .. 5 00
McIndoes Falls. Cong. Sab. Sch. 5 00
Newbury. Hon. P. W. Ladd. 5 00
New Haven. Cong. Ch Sab. Sch., *for Student Aid, Fisk U.* 25 00
Norwich. A. Buell 10 00
Pittsford. Cong. Ch. and Soc. 55 00
Plymouth. Tyson Mission Sch., *for Indian M.* 1 00
Saint Johnsbury. South Cong. Ch. 56 01
South Northfield. Mrs. Mary D. Smith. 4 50
South Wardsborough. "Friends". 2 00
Swanton. "A Friend" 1 00
Townshend. Cong. Ch. 12 60
West Brattleboro. Dr. C. S. Clark, *for Student Aid, Talladega C.* 25 00
West Randolph. Miss Susan E. Albin... 6 00
Windsor. Cong. Ch. and Soc., 20; "Mrs. S. H. F.," 5. ..... 25 00
Woodstock. "F. B. of Cong. Ch. and Soc." 50 00
Women of Vt., by Mrs. A. W. Wild, *for Lady Missionary, McIntosh, Ga.*: Barnet, 10; Cabot, Mrs. H. A. Russell, 3; Cornwall, 33.10; Coventry, 30; East Berkshire, 5; Essex Center, 4; Montgomery, 2; Newfane, 5.25; Northfield, 5; Plainfield, 2; Richmond, 9; Rochester, 3; Saint Johnsbury, 153.20; Saint Johnsbury Center, 6.65; South Hero, 14; Stowe, 3.70; Swanton, 22.35; Troy, 2.30; Westfield, Mrs. Hitchcock, 1; Weybridge, 7.85; West Brattleboro, 22; West Charleston, 8.50 ..... 352 90

MASSACHUSETTS, $4,132.12.

Alford. Rev. J. Jay Dana, *for Indian M.* and to const. LESTER T. OSBORNE L. M. 30 00
Amherst. Wm. M. Graves, 20, Mrs. Martha D. Church, 5. ..... $25 00
Amherst. Wm. N. Scott, *for Student Aid, Atlanta U.* 10 00
Ashburnham. Mrs. Hosea Greene. 5 00
Auburn. "A Friend," to const. CHARLES F. WHITE L. M. 30 00
Beverly. "Cash" 50
Boston. "L. M.," $500; Park St. Church and Soc., 20; "W. N. T.," 10. ..... 530 00
Boston. Edward W. Noyes, *for Student Aid, Atlanta U* 50 00
Boston. A. W. Tufts, *for Colored Orphans, Chattanooga, Tenn.* 50 00
Boston. Union Ch. Sab. Sch., 40, *for blinds on Mission Home*; S. D. Warren, 25, *for Fencing Parsonage, Topeka, Kan.* 65 00
Boston. "Home Land Circle" of Park St. Ch., 2 Bbls of C. *for Straight U.*..
Boston, Jamaica Plain. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U.* 50 00
Boston, Roxbury. Eliot Ch. and Soc., 118.55; Walnut Av. Cong. Ch. and Soc. (add'l), 50. ..... 168 55
Bradford. "A Friend." 15 00
Brockton. Ladies' Circle, Bbl. of C., *for Talladega, C.*
Cambridgeport. Pilgrim Cong. Ch. Sab. Sch., *for Student Aid, Fisk U.* 30 00
Canton. Elijah A. Morse, *for Model School Building, Straight U.* 100 00
Chicopee. First Cong. Miss. Soc. *for Student Aid, Straight U.* 12 25
Clinton. W. H. M. Ass'n, Bbl. of C., *for Kittrell, N. C.*
Conway. Mrs. Wm. Tilton. 2 00
Cummington. Mr. and Mrs. E. P. Wilbur, Mrs. S. R. Wilbur and Mrs. H. M. Porter. 4 00
Dorchester. Pilgrim Ch. and Soc. 20 00
Dorchester. Mrs. R. W. Prouty, Bdl, "Congregationalists."
East Braintree. "A Friend." 50
East Bridgewater. Union Sab. Sch., *for Student Aid, Talladega C.* 21 00
East Douglas. Cong. Ch. and Soc., to const. GEORGE N. BIRD, L. M. 37 35
East Kingston. Mrs. S. A. Southworth.. 50
East Medway. Ladies' Circle of Industry, Bbl. of C. Val. 30.
Everett. Cong. Ch. and Soc 7 41
Gardner. First Cong Ch. and Soc 24 06
Greenfield. First Cong. Ch. and Soc., *for Indian M.* 5 00
Haverhill. "Friend" 5 00
Haverhill. Miss May Merrill, Trunk of C., *for Talladega C.*
Holliston. Ladies Benev. Soc. of Cong. Ch., Bbl. of C., 2.40, *for Freight, for Talladega C.* 2 40
Ipswich. South Cong. Ch. and Soc. 20 00
Lanesborough. Cong. Ch. 9 00
Lawrence. "A half dozen ladies in Lawrence St. Ch," Bbl of C., 5 *for Freight, for Chattanooga, Tenn.*, Val. 68 67. ..... 5 00
Littleton. Bbl. of C., *for Atlanta U.*
Lowell. L. Kimball. 50 00
Maplewood. Bbl of C. and freight 4.25, *for Wilmington, N. C.* 4 25
Mansfield. Ladies' Mission Soc., *for Student Aid, Wilmington, N. C.* 12 00
Marlborough. T. B. Patch. 1 00
Medway. Dorcas Home Mission Circle, Bbl. of C., *for Talladega C.*
Methuen. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U.* 33 21
Millbury. Second Cong. Ch. *for Student Aid, Atlanta U.* 25 00
Monson. Cong. Ch. 50 00
New Bedford. "A Widow's Mite" 2 00
Newburyport. Freedmen's Aid Soc., *for Student Aid, Fisk U* 40 00
Newburyport. North Cong. Ch. Sab. Sch., *for Student Aid, Fisk U.* 25 00

Needham. Evan. Cong. Ch. and Soc., 8.64, and Sab. Sch., 1 ..... $9 64
Newton Centre. First Cong. Ch. and Soc., *for Indian M.*, and to const. Rev. THEODORE J. HOLMES L. M. 50 00
Newton Centre. First Cong. Ch. and Soc., *for Indian M.* 50 00
Newton Centre. Ladies' Benev. Soc. and Maria B. Furber Miss'y Soc., *for Student Aid, Atlanta U.* 50 00
North Cambridge. North Av. Cong Ch. Sab. Sch., *for Student Aid, Fisk U.* ... 25 00
North Falmouth. Cong. Ch. and Soc... 25 00
Northampton. Miss H. C. Clapp, *for Fisk U.* 5 00
Norfolk. Cong. Sab. Sch. 12 20
Oxford. Mr. Hyde's Class, 4.25; Mission Circle, 2; Mission Soc., 2.58; "Friends," 4.17, *for Kittrell, N. C.* 13 00
Peru. Cong. Sab. Sch. 9 00
Phillipston. A. & T. Ward 6 00
Reading. Bethesda Ch. Sab. Sch., *for Student Aid, Fisk U.* 50 00
Roxbury. Mrs. Odlin, *for Washington, D. C.* 4 00
Royalston. First Cong. Sab. Sch 25 00
Royalston. First Cong. Sab. Sch., 5; Mrs. H. M. Estabrook, 5, *for Student Aid, Atlanta U.* 10 00
Salem. Primary Dept. Tab. Sab. Sch., *for Student Aid, Talladega C.* 20 00
Salem. Friends, Bbl. of C., *for Washington, D. C.*
Saxonville. Edwards Ch. and Soc... 11 50
Somerset. Cong. Ch. and Soc 10 00
South Abington. Cong. Ch. and Soc... 68 50
South Amherst. Cong. Ch. and Soc., *for Indian M.* 10 00
South Dartmouth. Cong. Ch. and Soc. 10 00
South Framingham. G. M. Amsden... 5 00
South Framingham. Ladies' Benev. Soc. of Cong. Ch., 2 Bbls. of C., *for Talladega C.*
South Framingham. Cong. Sab. Sch., *for Student Aid, Atlanta U.* 20 00
South Royalston. Second Cong. Ch. and Soc., 10; Rev. Wm. Sewall, Box Goods and Bbl. Books 10 00
South Welfleet. Second Cong. Ch. and Soc. 2 00
Springfield. "H. M.," 1,000; Memorial Church, 32 ..... 1,032 00
Templeton. Cong. Ch. and Soc. 22 85
Walpole. Cong. Ch. and Soc. 33 00
Walpole. Bbl. of books, *for Hampton N. & A. Inst.*
Waltham. Trin. Cong. Sab. Sch 16 09
West Boxford. Cong. Ch. 11 39
Westfield. Second Cong. Ch. (15 of which *for Indian M.*) 48 08
Westfield. H. Holland. 6 00
Westfield. Bbl. of C., 1.35, *for Freight, for Dudley, N. C* 1 35
Williamsburg. Ladies of Cong. Ch., Bbl. of bedding, 1.50, *for Freight, for Talladega C* 1 50
Williamstown. Rev. Mark Hopkins, D.D. 25 00
Wilmington. Cong. Sab. Sch., *for Student Aid, Talladega C.* 29 00
Winchenden. "O. Y. C.," *for Chattanooga, Tenn.* 20 00
Woburn. North Cong. Ch. and Soc..... 9 04
Worcester. Young Ladies' Mission Circle, Plym. Ch., *for Student Aid, Fisk U.* 70 00
Worcester. Salem St. Cong. Ch., Sab. Sch., *for Savannah, Ga.* 25 00
Worcester. Plymouth Cong. Ch., 25; Mrs. Abbie Day's Sab. Sch. Class, Salem St. Ch., 4; *for Student Aid, Talladega C.* 29 00
Worcester. Young Ladies of Plym. Cong. Ch., Books, Toys and Papers, *for Talladega.*
West Newbury. First Cong. Sab., *for Student Aid, Atlanta U.* 13 00
West Newton. Second Cong. Ch. and Soc., *for Student Aid, Fisk U.* $50 00
West Roxbury. "Friends," *for Dudley, N. C.* 2 00
——. Half Bbl. C., *for McIntosh, Ga.*
$3,532 12

LEGACY.

Hopkinton. Estate of Lee Claflin, by Wm. Claflin, Ex. 600 00
$4,132 12

RHODE ISLAND, $387.05.

Little Compton. United Cong. Ch. and Soc. 20 55
Providence. Beneficent Cong. Ch., 194.98; Un. Cong. Ch. and Soc. (ad'l), 121.52 ..... 316 50
Providence. Central Cong. Sab. Sch., *for Student Aid, Talladega C.* 50 00

CONNECTICUT, $1,264.07.

Bloomfield. Cong. Ch., 11; "A Friend," 100; to const. ALBERT A. VIETS, EDWIN B. MALONEY and ALICE K. PLIMPTON L. Ms. 111 00
Canton Center. Wm. G. Hallock.... .... 5 00
Cornwall. Cong. Sab. Sch., to const. MILO B. WILLIAMSON L. M. 30 00
Durham. O. Leach. 10 00
Easton. Miss Clarissa Silliman..... 4 00
East Lyme. Cong Ch. 5 50
Guilford. Third Cong. Ch. *for Student Aid, Tillotson C. & N. Inst.* 25 00
Hartford. Park Ch. and Soc.. . ..... 69 07
Hartford. Sab. Sch. of Asylum Hill Ch., 20; W. J. Wood, 25, *for Theo. Dept., Talladega C.* 45 00
Hartford. Rev. L. Pratt, *for Indian M.* 20 00
Hartford. Fourth Cong. Ch., *for Freedmen, Chinese and Indian M.* 13 00
Hartford. Center Ch., 2 Bbls. C., *for Talladega C.*
Kensington. "A Friend". 9 50
Kent. First Cong. Ch.... ..... 36 34
Lakeville. Mrs. M. H. Williams. 10 00
Ledyard. Cong. Ch. and Sab. Sch 23 00
Meriden. Edmund Tuttle, to const. Miss EVA C. TUTTLE L. M. 30 00
Middletown. "A. B. C." 5 00
Millbrook. Mrs. E. R. Allen.... ..... 1 00
New Britain. Ladies of Christ Ch., Bbl of C. and Books, 5 *for Freight, for Talladega C* 5 00
Newtown. Cong. Soc. 5 00
Norwich. First Cong. Ch. 13 85
Old Lyme. First Cong. Ch. 24 52
Plainfield. Cong. Sab. Sch.. .... 2 44
Putnam. Mission Workers of Second Cong. Ch., *for Student Aid, Talladega C.* 50 00
Rockville. Mrs. Nellie Wilson's S. S. Class, Publications, *for Girl's Reading Room, Talladega C.*
Somers. Mrs. Pease, *for Savannah, Ga.* 2 00
Stamford. Wm. L. Squire, *for Atlanta U* 25 00
Stamford. First Ch. 1 00
Terryville. Cong. Ch. Sab. Sch., *for Student Aid, Talladega C.* 69 52
Terryville. A. S. Gaylord, *for Student Aid, Fisk U.* 50 00
Thomaston. Cong. Ch. 58 85
Torrington. Ladies' Benev. Soc. of Cong. Ch., Cask of C., 4 *for Freight, for Talladega C.* 4 00
Trumbull. Cong. Ch. and Soc. 10 23
Unionville. "First Ch. of Christ". 62 13
Waterbury. First Cong. Ch. 209 46
Watertown. Dr. John De Forest, *for Student Aid, Talladega C.* 100 00
Warren. First Cong. Ch. 40 00
West Haven. Cong. Ch. and Soc. 18 10

Weston. Cong. Ch..... $10 00
Winthrop. Miss C. Rice, 1; Mrs. M. A. Jones, 50c..... 1 50
$1,215 01

LEGACY.

Ellington. Estate of Maria Pitkin..... 49 06
$1,264 07

NEW YORK, $1,076.91.

Amsterdam. S. L. Bell..... 4 50
Arcade. P. H. Parker..... 5 00
Berkshire. Chas. T. Leonard..... 2 50
Brooklyn. Central Cong. Ch. Sab. Sch., *for Indian School, Santee Agency, Neb*..... 37 50
Brooklyn. Dr. E. P. Thwing, *for Indian M*..... 2 00
Brooklyn. "A Friend," 2; Mrs. G. A. Recknagel, Pkg. of Books..... 2 00
Brooklyn. Mrs. F., 2; "Friends," Bbl. of C., *for Washington, D. C.*..... 2 00
Buffalo. First Cong. Ch., to const. WILLIAM H. GREIN, DR. R. S. HAMBLETON and FRANK N. HOAG L. Ms..... 100 00
Canandaigua. First Cong. Ch. and Soc. 46 68
Chenango Forks. Cong. Ch., 3; John B. Rogers, 5..... 8 00
Cohoes. Mrs. I. Terry..... 5 00
Comstocks. Russell Ranney..... 5 00
Elizabethtown. Cong. Ch..... 19 50
Flushing. Cong. Ch..... 38 20
Greigsville. Mrs. F. A. Gray..... 1 00
Hamilton. Cong. Ch..... 15 50
Leonardsville. Bbl. of C., *for Mobile, Ala.*
Lima. "A Friend"..... 2 00
Mount Sinai. Cong. Ch. and Soc..... 20 00
New Berlin. Presbyterian Sab. Sch., *for Student Aid, Tallageda C*..... 12 00
New York. S. T. Gordon (of which $100 each for Buildings, *for Little Rock, Wilmington, Tougaloo* and *Austin, Texas*)..... 500 00
New York. Broadway Tabernacle Sab. Sch., *for Student Aid, Santee Agency, Neb*..... 70 00
New York. Broadway Tab. Ch. (ad'l), 10; Joseph S. Holt, 10..... 20 00
North Walton. Cong. Sab. Sch., 15; Cong. Ch. Miss'y Soc., 14.50..... 29 50
Oriskany. Mrs Lovina Halsey, 5; Mrs. R. W. Porter, 1..... 6 00
Owego. Cong. Sab. Sch., Box Toys, books, &c., *for McLeansville, N. C.*
Penn Yan. W. M. Taylor..... 2 50
Richford. Mrs. L. C. Allen..... 1 00
Rochester. Mrs. Anna Hathaway, *for Atlanta, Ga*..... 10 00
Rome. John B. Jervis, 25; Rev W. B. Hammond, 10..... 35 00
Volney. Cong. Ch., *for Student Aid, Storrs' Sch*..... 4 50
Walton. First Cong. Ch..... 57 28
West Bloomfield. Mrs. Lydia Hendee.. 5 00
West Camden. Nancy Curtiss..... 50
Westmoreland. First Cong. Ch..... 7 25

NEW JERSEY, $22.00.

Jersey City. Miss S. E. Hawley, *for Tougaloo U*..... 10 00
Lodi. Miss M. Greig..... 5 00
Montclair. Mrs. J. H. Pratt's Sab. Sch. Class, *for Student Aid, Talladega C*... 7 00
Montclair. Ladies' Aid Soc. of Cong. Ch., 2 Bbls. of C., *for Tillotson C. & N. Inst.*

PENNSYLVANIA, $1,007.03.

Minersville. Rev. D. T. Davies, *for Indian M*..... 3 00
Minersville. Rev. D. T. Davies..... 1 50
Neath. Cong. Ch..... 4 00
Providence. Welsh Cong. Ch..... $2 00
Shire Oak. Jane Wilson..... 2 00
$12 50

LEGACY.

Pittsburg. Estate of Rev. Chas. Avery.. 994 53
$1,007 03

OHIO, $646.11.

Aurora. Cong. Ch..... 9 60
Austinburg. Cong. Ch..... 16 50
Bryan. S. E. Blakeslee..... 5 00
Cleveland. Jennings Ave Cong. Ch.... 100 00
Cleveland. R. C. White, Sewing Machine, *for Talladega C.*
Columbus. First Cong. Ch. Sab. Sch., *for Furnishing Room, Livingston Hall, Fisk U*..... 50 00
Columbus. Mrs. James L. Bates..... 20 00
Greenwich. Rev. A. H. Leonard, *for Indian M*..... 5 00
Madison. Mrs. H. B. Fraser, *for Chinese M*..... 60 00
Mansfield. "A Friend"..... 25
New Lyme. A. J. Holman..... 10 00
Oberlin. Ladies' Soc. of Second Cong. Ch. (55.71 of which *for Lady Missionary, Atlanta, Ga.*)..... 75 71
Oberlin. Ladies Aid Soc. of First Cong. Ch., *for Lady Missionary, Atlanta, Ga*..... 75 00
Oberlin. Rev. Geo. Thompson..... 2 00
Painesville. First Ch., to const. Mrs. M. L. WARNER and MRS. L. C. PEASE L. Ms..... 88 47
Saybrook. "Member of Cong. Ch."..... 5 00
South Newbury. Mrs. Ruth Watertown, *for Student Aid, Talladega C*..... 16 50
South Salem. Daniel S. Pricer..... 5 00
Springfield. Cong. Ch. and Sab. Sch., to const. DEA. MARCUS LENT L. M..... 40 00
Sullivan. ——..... 1 00
Tallmadge. Rev. L. Shaw, 9 Bibles.
Wakeman. Second Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*..... 33 88
Wayne. First Cong. Ch..... 25 80
Willoughby. Mrs. C. A. Garlick..... 2 00

INDIANA, $11.00

Elkhart. Cong. Ch..... 11 00

ILLINOIS, $1,105.59.

Albion. Mrs. Martha Skeavington..... 5 00
Batavia. Cong. Ch. (adl)..... 50
Beecher. Cong Ch..... 11 00
Belvidere. Mrs. M. C. Foote, *for Tougaloo U*..... 2 50
Chicago. First Cong. Ch. (25 of which from Philo Carpenter), 104.50; E. Rathbone, 20; Good Shepherd Cong. Ch., 1.50..... 126 00
Chicago. Young People's Miss'y Soc. of N. E. Cong. Ch., *for Printing Press, Santee Agency, Neb*..... 100 00
Chicago. J. M. Williams, *for Student Aid, Fisk U*..... 25 00
Chicago. C. S. and Geo. E. Halsey, Case of Medicine, *for Talladega C.*
Danvers. I. D. Jones..... 2 00
Dover. Cong. Ch. Sab. Sch., *for Student Aid, Storrs Sch*..... 10 00
Elgin. Cong Ch..... 47 03
Elgin. Cong. Ch. Sab. Sch., *for Student Aid, Emerson Inst*..... 5 00
Evanston. Ladies' Aid Soc., *for Lady Missionary, Little Rock, Ark*..... 29 35
Galesburg. "Friend"..... 5 00
Gridley. Woman's Miss'y Soc..... 10 00
Hutsonville. C. V. Newton..... 5 00
Jacksonville. H. L. and M. C. Melendy.. 20 00
La Prairie Centre. John Crawford..... 10 50
Lockport. Ladies of Cong. Ch., *for Lady Missionary, Little Rock, Ark*.... 1 50
Lyonsville. Ladies of Cong. Ch., *for Lady Miss'y, Mobile, Ala*..... 12 00

Milburn. Cong. Ch $10 00
Moline. Ladies, *for Lady Missionary, Little Rock, Ark* 25 00
Oak Park. Mrs. Julia Huggins, 50, Incorrectly ack. in February number.
Oak Park. E. W. Lyman..... 100 00
Payson. Cong. Sab. Sch..... 20 00
Pecatonica. Seward Cong. Ch., *for Indian M*..... 24 00
Peoria. Mrs. John L. Griswold, *for Student Aid, Fisk U*..... 100 00
Quincy. Mrs. H. B. Comstock..... 10 00
Rockford. First Cong. Ch..... 24 28
Rockford. Mrs. Gilbert Woodruff, *for Student Aid, Fisk U*..... 25 00
Rockton. Cong. Ch..... 36 00
Roscoe Cong Ch..... 11 43
Sandwich. Ladies of Cong. Ch., *for Lady Missionary, Little Rock, Ark* ... 7 00
Stillman Valley. "Merry Gleaners" of Cong. Ch..... 5 00
Tolono. Mrs. L. Haskell..... 10 00
Wethersfield. Mr. and Mrs. A. B. Kellogg..... 5 00
Winnebago. Mrs. Gertrude F. Milton (20 of which *for Woman's work for Woman*) 50 00
Winnetka. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*..... 15 50
$905 59

LEGACY.

Pittsfield. Estate of Rev. Wm. Carter.. 200 00
$1,105 59

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